THE PERFECT MAN

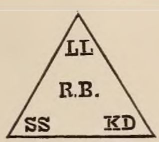
IS THE

ANTHROPOMORPHIC GOD,



CHRISTOS.

BY J. D. BUCK, M.D.



PEACE BE WITH YOU.

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INTRODUCTION.

It matters not whence the form or substance of the following discourse may have been derived, for personal credit is not clamed for its utterance. It is enough that such ideas exist, have always existed, and that they have been expressed in many places, and in every age; they are, therefore, the property of no individual, and so far as they are true, so far are they universal, for truth though many sided, is nevertheless one.

The present design is to bring these truths together, not in a new form, but in a form too little recognized at the present day, with the belief that their further recognition will promote the well-being and happiness of man.

He who reads only with a spirit of criticism, and is fired thereby to controversy, will be neither wiser nor better than before. Truth appeals directly to the consciousness and the understanding of man, and the response of the truth-seeker is yea, yea, and nay, nay. Controversy only darkens the understanding, ministers to

pride and self-conceit, and silences the voice that is above reason, but which speaks directly to the soul, and which is in full accord with the highest reason.

God is ever near to the willing and contrite soul. The Divine Voice can not be heard in the whirlwind of passion and pride, but in the silence may be found the WORD, which was, which is, and which ever shall be world without end.

PEACE BE WITH YOU.

CHRISTOS.

THERE is nothing new under the sun. The most radical present, is the outgrowth of the conservative past, and our goal to-day will be our starting-point to-morrow.

For the divine spark, the consciousness of man, there is no past, no future, but *one everlasting now;* for time is only a gap between two eternities, the whence and the whither. Either the consciousness of man is, or it is not, a spark of Him who is the Ancient of Days, without variableness or shadow of turning. The fact of consciousness is one thing; the degree of its unfoldment and illumination quite another thing.

Man is involved in the things of sense and time; he becomes bewildered, enslaved, degraded, lost in the labyrinth, and at last discouraged and despairing.

This is the theme of all religions, the burden of all scriptures, and every earnest, thoughtful soul knows that it is true. How shall this Divine spark, thus lost and bewildered, be liberated and restored to its Divine inheritance? Every religion discusses this problem, marks out a way of escape, and unfolds a plan of redemption. The scriptures of these religions are each fitted to the race and time in which they are revealed from the Divine through the divine in man. In all of these scriptures the problem and the plan are the same, though the form and expression, and, above all, the interpretations, differ; differing at first from each other, they finally differ with themselves, until the original intent and meaning are lost, and religion itself, originally designed to help man out of his bewilderment, becomes bewildered and bewildering, itself involved in the things of sense and time, so that it is powerless to help the human race.

The core of these religions is true, and is ever the same; that which changes is their embodiment in creeds, forms of worship, and modes of interpretation, thus necessitating, in time, either a revival of essence, or a new form.

Fortunately, the scriptures of these religions contain the true essence, veiled in symbols and allegories, the true interpretation of which is the office of the enlightened understanding, and hence have arisen prophets and seers in every age.

This inner meaning, being true and changeless, esoteric,

becomes, therefore, the guide to exoteric, and the outer more or less a guide to the inner meaning. The outer forms of these truths, fitted to one age, and modified through all ages, conforming originally to the inner or esoteric intent and meaning, finally loses all semblance of truth, and becomes a body without a soul, and unless that religion is brought back to the original it disintegrates and finally disappears. Every revival of religion is a miniature process of this kind. The entire loss of a religion is usually followed by the disappearance of a race, either by decimation or absorption. The present is an age of transition, and a very wide-spread effort is being made to bring the great religions of the world back to their original meaning and purity.

Nothing can be gained by exchanging one religion, in its present degenerate form, for another; the result would only be confusion worse confounded. Each religion, in its birth and prime, being the blossom and fruitage of the spiritual life of a race, would be in its decay but apples of Sodom to a new people. On the other hand, the unfolding of a new life from the original germ, a genuine rejuvenescence, conforms to the history of religions and to the philosophy of history.

This reformation or rejuvenescence is therefore one of explanation, and interpretation in the first instance, to be followed by conformity to the essence as better understood and more thoroughly comprehended, and the result will be a

revival of genuine religion such as the world has not witnessed for centuries.

The question will at once be asked, upon what or whose authority shall the new, or the revival of the old interpretation be based? The answer is, upon the authority of the Sacred Scriptures of each religion, each for itself, not by garbled extracts, by cutting and warping of texts to suit procrustean creeds, but *by the logical sequence and co-ordinate revelation of the whole.*

When the Christian Scriptures, and particularly the books of the new testament are thus allowed to tell their own story, they are in deed and in truth a Divine revelation to man, showing him the Way, the Truth, and the Life, and the Risen Christ thus resurrected from the tomb of creeds and theology, shall again as of old draw all men unto Him.

It is not essential that the reader shall agree with this view of religious beliefs in general, or with this philosophy of the history of religions. We are at present concerned only with the Christian religion, which in its essentials is the ruling religious power in the Western world, and we hold, that it is here not only the best form, but that it contains all that is necessary or desirable. It is, however, only these essentials for which we contend. We shall entirely ignore profane history in these considerations, deeming any testimony it may give, or may not give, as utterly useless. Just here is the very

beginning of the error we seek to remove. All the volumes that have ever been written, pro, or con, regarding "the Christ of History," or "the Bible of History" have in no way benefited the religious life of man. No man has ever found Christ or experienced pure and undefiled religion from secular evidence. No such evidence is in any way necessary to the finding of Christ, and all such discussions, which have been carried on for centuries, and may be continued *ad infinitum,* only serve to darken the understanding and hide the Christ. Our thesis is simply this:

A Crucified Man; who is also a Risen Christ.

This is the Man Jesus. The Christ of Scripture, to the Jews a stumbling block; to the Greek, foolishness; to history, a myth; and yet Christ is. Whatsoever Christ was, nearly two thousand years ago, that He is to-day, and that will he be throughout the countless ages, the Redeemer of the Human Race.

By the term ideal, we shall mean, perfect after its kind, a full and complete *realization* of all possible or imagined perfection, not a mere figment of the imagination, as many use the term.

Christ is the Ideal Man. But the attainment of perfection is the achievement of divinity; therefore, the Ideal Man is the Human God.

In order to realize this conception, let us begin by honest

self-examination. Realizing our sins, our follies—and even when we aspire to the good, how evil is present with us, let us place over against this picture of what we know ourselves to be, that which in our best and purest moments we have aspired to become. This will be our first step toward realizing the *idea* of Christ. But we are still a long way off. Now let us imagine that, for one whole year, we have put our highest conceptions of what we can and ought to be and do in practice. (He who lives the life shall know the doctrine.) Let us suppose that we have led unselfish lives, exercised consideration for others, and to the very best of our ability exemplified the Divine law of Charity. At the end of our year of probation, let us again strive to realize the *idea* of a perfect man; and, though we shall still fall far short of the mark, we shall make one very important discovery, viz., that our present ideal is a long way ahead of that of a year ago. In other words, we shall be encouraged by substantial progress; and we shall have learned the difference between *our ideas,* and *the Ideal.*

Now, let us assume that every man has an idea of God. No man hath seen God at any time. Nor hath any man now living seen Jesus. Let us see how, and in what sense, Christ is the "only begotten Son of God," and how God is revealed through Him, and how he can reconcile man to God. Man derives his idea of God from two sources. Observing external nature, the phenomenal universe, he finds it made up in

brief of matter and force. He sees the mighty sun, and all the heavenly orbs rolling in space; the huge leviathan, and the organisms whose theater of life is a drop of water: and, throughout all, system and order. And, viewing the instinctive movements of life, the rolling thunder, the flashing lightning, and, underlying all, a mysterious Power behind a visible Nature, man derives thence an idea which is two-fold: for Power and Nature are as inseparable as they are mysterious, and man derives thence his idea of the God of Nature.

> "All are but parts of one stupenduous whole,
> Whose body Nature is, and God the soul."

This immanence of Deity, God in all things, and all things in God, is pure Pantheism, and is *one side* of man's *idea* of God. Now, if man undertakes to give personality to this idea without the Christ idea, he will create, or imagine a monster, as so many have and still do. Let it be borne in mind that we are not discussing God, but man's *idea* of God.

Man derives his idea of God from another source, as well as from external nature. Looking inward into his own soul, and taking cognizance of his own nature, to him the greatest of mysteries; filled with hopes and desires, with love and hate, with ideas, feelings, and emotions, aspiring, despairing, hedged about, limited, he realizes his *personality*. Finding power without, and power within, mystery without, and mystery within, his idea of God derived from these two sources takes

on the form of *personality*. Nature-like Power without, man-like Power within, two sides of one idea, more or less confused, more or less elevated, according to his own nature, he adds to his pantheistic idea of divinity the anthropomorphic, or man-like idea, Moreover, this idea is strengthened, but still more confused, by such expressions as these: "The eye of God is upon you," "The hand of God is in it," "The earth is God's footstool," and the like. Now, suppose that, instead of the idea of man derived from himself, the personality of God were derived from the idea of the perfect man, or the Christ, the anthropomorphism thus revealed, a perfect personality, is still God revealed through man; and now, putting the two halves of this God-idea together, we have, pantheism on the one side, and anthropomorphism on the other. Yet *one God*, the same God in Nature and man. The difference may thus be seen between the personality of God revealed through imperfect man, and that revealed through the Christ; the one, half demon, half god, and wholly a monster; the other, all the love, gentleness, tenderness, and compassion, combined with power and beneficence, of a perfect Fatherhood and motherhood combined. This is the Personal God revealed by the Perfect Man. We have entirely ignored profane history, as having no bearing on either the externals of Christ or Scripture; no more have discussions as to the conception and birth of the "Man Jesus" anything to do with the matter. An immaculate

conception of a human being is something that connot be understood, and need not be discussed. The mystery of Christ must be sought in another direction, if it is to be in any manner unveiled. The mystery of Christ to man is the mystery of the perfect to the imperfect, of the Divine Ideal to the human idea.

Now let us see in what sense Christ is the "only begotten of the Father." Let us suppose that from the bosom of Nature, in the fullness of time, there was, or is to emerge, a perfect, ideal man; that the Infinite Power, behind all phenomena, had "from the beginning" this archetypal man in view, that this was the Divine Ideal, and that this *realized* constitutes the Ideal, the Christ. Christ was thus with God at the foundation of the world. This is the word, *i. e.*, the utterance, giving-forth, expression, that was in the beginning with God, and was God.

Christ being thus the Divine Ideal *realized*, man is the divine ideal unrealized, or in the process of being realized, or being "begotten." If we wish to know what man will be when begotten of God, we have only to consider the Christ. The God-begotten is perfect, the man-begotten is imperfect.

Let us consider for a moment what idea this gives of the nature of man as we find him to-day in the world, and of his mission or purpose in being here. The perfect man, so far as he is related to time and phenomenal existence, is of slow

growth. A man of sorrows, and acquainted with grief, perfected through suffering. He is to become a self-conscious center of knowledge, goodness, and power. He is to be tried and tempted at all points. Knowing all evil, he is consciously and deliberately to prefer all good, till, arriving at perfection, accomplishing the Divine Idea, and becoming the Divine Ideal, the Christ, in conscious goodness, understanding, and power, a co-worker with God, he too can say "I am that I am." The only begotten of the Father, are thus perfect men. Is not this plainly the "will of God concening us?"

Christ said to his disciples: "I am the vine, ye are the branches. I am in you, and ye in me. I and my Father are one." We are all *at one.* It may thus be seen that the human in man is humanly begotten while the divine in man is begotten, by the Father. The Divine Man, perfected through suffering, exclaims, *It is finished!*

That which was accomplished, was the *Union* of the human and the divine. Let us bear in mind that to confuse, or to confound, is not to unite. The Man Jesus and the God Christ, have often been confused, and confounded in man's *idea*, but not often united. The man Jesus was crucified; the God-Christ was deified. Hence "I have finished the work Thou gavest me to do from the foundation of the world." Jesus, the human, cries, "My God! My God! why hast Thou forsaken me?" Christ the Divine, exclaims,

"My God! My God! how dazzlingly dost Thou glorify me!" Jesus frequently speaks of his glorification that is coming.

This is the way, the truth, and the life. THE CRUCIFIXION OF THE HUMAN, IS THE ENTHRONEMENT OF THE DIVINE.

What is it then to be a follower after Christ? surely something more than a matter of sentiment or intellectual belief, if we are to become partakers with Christ?

The whole meaning and aim of life becomes a striving after Ideal Manhood, and Womanhood, a continual effort to realize the Divine Ideal. Christ is called the "Elder Brother," thus recognizing kinship with even the weakest and poorest. Inasmuch as ye did it to one of the *least* of these, *My Brother,* ye did it unto me.

It is a terrible mistake to suppose that the bare recital of a formula, "I believe," is all that is necessary for salvation, and that "because Christ died," our formula will save us. Christ *never died*, and never can die. Christ was glorified, through the suffering of Jesus, the human, and the Christ *in us*, may be glorified in the same way.

Work out your own salvation with fear and trembling. Man, as man, can not save himself, but the Christ in man can. The human perishes; the divine endures, and yet it is a great mistake to imagine that birth is the beginning or death the end of man.

What we call time, is but a space between two eternities,

and when time drops out, *eternity* only remains. It would be just as correct to say that we die into this world, and are born out of it, as to say that we are born into it, and die out of it. Birth and death are but opposite shores of the river of time, the river that flows between two oceans, the whence and the whither.

Is it not then high time for man to begin, not only to realize his nature and destiny, but to work consciously instead of blindly toward his goal? The great mystery is by no means past finding out, but it must be sought *within* the human soul, it can never be revealed from without. Only the spirit can discern the things of the spirit. "The Great God Pan," the Power revealed in physical nature, is utterly regardless of individuals, yet see how zealously he guards the race, and preserves the human type. The mummied Pharaohs might have been pulled from some burning building only yesterday, and their scrolls of papyrus reveal the same old story, ever new, of love or hate, ambition, pride, and—death. With fire and flood, whirlwind, and avalanche, thousands are swept from the green earth or the desert plains, their bodies buried for ages, or turned to stone, or feeding other "worms of dust" or adding flame to flower, and life to wood and vale. Man has nothing to hope for from physical nature. Animals devour each other, and men devour both animals and each other! Neither the Natural, the Animal, nor the Human give hope

to man, but when with weary, blood-stained feet man climbs up into the Divine, he begins to learn the story of life and the secret of power. When he opens the windows of his soul, and lets in the light, he will know how the morning and the evening are the first day, for the light that shineth in a dark place is the Son of Righteousness, the Christ imprisoned in the human soul, which is to be *lifted up*.

There is no other name given under heaven whereby we can be saved. But what is this name? Christ, or Jesus, or Redeemer, or Good Shepherd? The true *name* is an *embodied idea,* and that idea is "*Christos.*" Any other name which *conveys the same idea* will do, for the names are many, but any other idea by *any* name is not set forth by the Master. The Jews looked for a King, and the rabble hailed him King of the Jews, notwithstanding Jesus declared "My kingdom is not of this world."

The Jews mistook the *idea* of a spiritual for a temporal kingdom, just as thousands do still, who mistake redemption for salvation. He who is redeemed, regenerated, has no need of salvation, while he who is saved may still need to be redeemed.

Take man as we often find him, selfish, full of evil passions, and given over to all uncharitableness, and it might very justly be considered whether he is really worth saving, *as he is.* It may thus be seen that the bare idea of salvation does not

necessarily involve the idea of regeneration. The idea salvation is often wholly selfish; the idea of regeneration is divine. The regenerated man is a co-worker with God for the elevation of the whole human race. To be saved from destruction may be only the perpetuation of evil; and to be saved from the penalty of sin may be an act of injustice. There is a great difference between mystery, and mystification. All nature is full of mystery, to the ignorant, but as man advances in knowledge the mystery recedes before him like mist before the rising sun. But when man advances consciously toward a divine ideal, instead of being blindly led by passion and selfishness, or being goaded on by fear; when, instead of being driven hither and thither by fortuitous circumstances, the soul within him hath said, with a determination that nothing can withstand, "I will arise and go to my father," his feet are in the strait and narrow way, and the mystery of god-likeness begins to be revealed. Jesus said to such as these, "The works that I do, ye shall do also, and greater than these shall ye do." Eye hath not seen, nor ear heard, and no tongue can tell the glory that shall be revealed. As one of old said, whether in the body or out of the body he knew not, but he saw things *impossible to utter*.

The idea for which we contend is a *living presence,* within the soul of man; a goal that is worthy of man's hopes, which neither mystifies nor deludes him, and which demands all his energies.

It is not enough to put away sin, or to attain a passive or apathetic condition of belief. If a tree were dead all but the roots, and we were to lop off the dead branches, it might be less unsightly than before, or the shock might even kill out the little remaining life. The good husbandman prunes and trains the branches, having in mind the perfect tree, and all and all nature works with him to accomplish the ideal. There is a pushing forward toward the light, an aspiring toward the sun, a reaching outward toward the green earth. In every way and in all directions an unfolding, evolving, and involving, to reach perfection.

Never, till one gains some conception of the real meaning of the Christ Idea, can he have any adequate conception of the nature and destiny of man, or the meaning of human life. The scientist may dissect the bodies of the dead of all time, with the whole earth as a necropolis, or he may vivisect every thing that breathes, and, with scalpel, microscope, crucible, weights and measures, explore the whole creation, and not merely for three-score years, but for eternity, and never unveil the mystery of life, or discover the ministry and destiny of man. *He is looking in the wrong direction.* He will discover no more than the worm that crawls about the root of some lofty tree, or even devours the roots till the tree falls, and continues to devour till not an atom remains. Little does the worm imagine the lofty spires that wave a welcome to

the breeze, the green leaves that drink in the light and dew, the flower and fruit that hang like benedictions among the branches.

Man has his roots struck deep in outward nature, and his body is akin to all life, and he pays continually his debt to nature, tribute at every step. If man turns his gaze within, to discover his own nature, *he is looking in the right direction,* but still all is darkness and mystery. He can not still the demons of selfishness, passion and pride, and he hears not the "*still small voice,*" and the eyes of his soul are darkened as with a veil. But let him enter his Kingdom, and erect there an altar, and place thereon a light. Let him build his altar with *desire for truth alone*, and determination to "honor every truth by use," and let him place on the altar the light of conscience, and then let him look and listen in silence, alone with his own soul. Let him realize what he is, and endeavor to realize what he may become, and when he hears the voice of the Father calling him as though a long way off, let him know that it is the Christ that speaks *in* him, and presently his own soul will teach him more of God and Nature, and of himself, than all the books and all the schools of the world.

It is a law of nature that the power and knowledge of man extend to all below him, and that he is under dominion of all above him. He who "leads the life" may climb from height

to height of being, but he who would know or command, must look beneath him. Being must go before doing or knowing.

Now with this idea of God, and Christ, and Nature, and Man, the mystery of human life on this planet begins to disappear. Viewed in its highest and best sense, life is a Becoming, and a Begetting. This present life is one stage of gestation, God the Father, in the womb of Mother Nature begetting, developing, and perfecting the human soul; and when the soul is thus perfected, the Christ is revealed, and man becomes "the only begotten of the Father," and the well beloved of the Mother, a Divine Nature, the Perfect Man, the Anthropomorphic God.

Why then, in this process of regeneration, are the abortions so many and the Christs so few? The ideal man must stand alone, a conscious center of wisdom, goodness and power, as the son of an earthly father may stand beside his father, working with him toward mutual aims, and ends, independent, and yet *at one* with him. The Creator of man has done His part, but man fails continually in his own part. Suppose God were to accomplish the whole work without man's co-operation, an innocent angel and not a virtuous man would be the result, and the other worlds that sprinkle space may be full of such angels, and these angels may be born as men, to become a little higher than the angels, as virtue is ever above

innocence. Man learns and knows only by experience. He must drink the cup of sorrow, in order to scale the heights of joy. He must have liberty to choose, in order that he may learn to appreciate and to prefer. He must know the bitterness of pain and suffering, the disapointment of ambition, the folly of pride, the despair of greed, the satiety of lust and worthlessness of life, in order that he may know good from evil, and learn to serve and deliberately prefer the good *for its own sake*, and to hate and despise evil *for its own sake*, and so become a co-worker with the Divine. Building thus his house upon the rock, when the floods come, and the winds blow, *his house shall stand*, and this rock is Christ, the ideal, the pattern after which he builds, and toward which he strives.

Christ is not merely a name to be worshiped blindly, as men worship stocks and stones, a fetish, nor will mere listless sentimentality, or apathetic belief, be of any avail. The Christian life is a continual warfare, yet may the valiant soldier ever feel that the Christ working in him can never be defeated, or put to shame. He may feel a living presence, stronger than all the legions of evil, and *knowing* thus in whom he has trusted, his soul will be at rest, with the Comforter. Good and God are One. What men call evil is the nature-side of God, undeveloped good, the burden that falls noiselessly, or with mighty crash, as man pursues his journey step by step, up the mount of transfiguration. Human

nature struggles and pleads for its mess of pottage. and resists the divine nature; it binds the soul in chains of sense and ease, selfishness, and pride. It fills all nature with illusions. and when the cheat is discovered as it is sure to be, soon or late, it persuades its victim that it was only a mistake in choosing, and points out another flowery path, with the inevitable thorns at the end. And so does human nature cheat the soul from cradle to grave. Yet even here is Divine Beneficence at work for man, beneficent death brings man at last to his senses and breaks the delusive spell.

O man! thou art a living soul! Thou hast a mortal body. Two natures strive in thee, the human and the divine.

Arise O soul of man! and start bravely on thy journey. Thy pains and penalties are but the throes of birth whereby Divine Beneficence rouses thee to soul-consciousness from the sloth and insensibility of matter. Thy trials and sorrows. "nay even thy sins, if you come to that, have been helps. not hindrances," by which thy soul has been warned and weaned. Make every sin a stepping-stone toward higher paths of peace.

Carry with thee, O man! the consciousness of thine immortal destiny, and let the god within thee fashion thee after his divine image, for thus art thou being regenerated.

Fear thou that all-seeing eye, thy conscience, for this is the beginning of wisdom. Fear nothing else but this, for nothing else can harm thee. This is He who has power to cast thee.

soul and body, into hell. Hast thou never been there, O man of devious ways? Art thou afraid of death? Even thy corpse will not be dead, but more alive than ever when the feeling soul has departed. The lost art of embalming created the idea of death, by trying to defeat the purpose of the endless and painless cycles of change which run through all nature. But what are even two thousand years as a gap between thy two eternities, thy measureless past, and thine endless future? And thy little span of time is neither more nor less for the destiny of thy cast off garment. Far wiser is the serpent, that leaves his slough in the grass, to be blown by willing winds wherever the winds may will.

Thou mayest put thy last great enemy under foot here, and now, for the sting of death is the fear thereof; for whenever thou art conscious of thy soul, and listening to thy conscience, no roar of battle nor crash of worlds can silence the voice of thy Redeemer. How then can pale and silent death, which opens only prison doors, affright thee?

This is the truth that makes men free. Change is written everywhere. That which changes not, is not. Hadst thou but a single glimpse beyond the gates, thou wouldst seek pale death as lover seeks his bride, and only duty yet undone could bid thee stay. Wake from thy slumber, O Immortal! and open thy gates, that the King of Glory may come in. Thy Lord, thy Christ, He is the King of Glory. Prepare thou the

way of the Lord, *thy* Lord, thy Higher Self. Open thine eyes, O blind! and claim thine inheritance. Arise and go to thy Father, who seeth thee afar off, longing to hang upon thy neck and kiss thee. Fill no more thy soul with husks. The Kingdom of heaven is within thee. Open thou the golden gates, and place thy Christ upon the throne of thy life. and let all thy powers serve Him. Let every passion bend the knee and serve with willing feet. Deal justly, walk uprightly, feed the hungry, clothe the naked; and to thy Higher Self. thy Christ, shall be glory, and power, and understanding; for every thing that is in thee shall praise and bless and adore the Christ that is still above thee, as an overshadowing, risen Lord. Thou shalt love the Lord *thy* God with all thy heart, and thy neighbor as thyself.

We have endeavored to show who is the Lord of every soul, and how he is to be sought, and where found, and the law of charity, the love of neighbor, establishes the *Brotherhood of Man.*

There is plenty of evidence to show that the primitive Church, before the days of Constantine, exemplified these two commandments, on which hang all the law and the prophets; but, when temporal power united with ecclesiasticism, the Church militant ceased to be the Church triumphant, and we all know the history of this mighty engine of power, which made still darker the dark ages. There have been honest souls

in all ages who have sought and found the Christ, and all honest seekers may find Him still, untrammeled by theologies which they can not understand, or by creeds which they can not hold. All these are the work of man, often of earnest and good men, who realized more than they could explain. Let us pass by these with charity, and even reverence, and seek the new and ever living waters at the fountain-head.

The age of denial and materialism is upon us, pseudo-science deifies the microscope and the telescope, and supreme folly declares in its heart that there is no God, and no soul in man. Even the true scientist is agnostic, bewildered, and yet is he reverent to Truth, as far as he apprehends it. The grandest of all truths is that embodied in the Christ Idea; in it lies now and ever the redemption and happiness of humanity. Let us then lay by all else, reserving our creeds and our theologies for our own private use, and unite in carrying to the front, and to the very pinnacle, this one idea.

The Perfect Man is the anthropomorphic God, a living, present Christ, in every human soul.